



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

OUTLINE TOPICS IN THE HISTORY OF OLD TESTAMENT PROPHECY.

IV.

By WILLIAM R. HARPER,
The University of Chicago.

PROPHECY BEFORE THE CONQUEST OF CANAAN.

I. LITERARY SOURCES.

I. Contemporaneous Hebrew Sources.¹

- 1) The song of Lamech, Gen. 4 : 23, 24.²
- 2) The blessing of Noah, Gen. 9 : 25-27.³
- 3) The blessing of Jacob, Gen. 49 : 1-27.⁴
- 4) The song of the Exodus, Ex. 15 : 1-19.⁵
- 5) The original words of the decalogue, Ex. 20 : 1-17.⁶

¹ In the case of nearly all the material here cited, there is evidence of modification and addition by later hands. For the discussion of the literary form, students are referred to the commentaries, especially, Kalisch, Dillmann; and to works on Hexateuchal criticism, Wellhausen, *Prolegomena: Komposition des Hexateuchs*; Green, *Moses and the Prophets; The Higher Criticism of the Pentateuch; The Unity of the Book of Genesis*; Kuenen, *The Hexateuch*; Bissell, *The Pentateuch*; Driver, *Introduction*²; Holzinger, *Einl. in den Hexateuch*; Briggs, *Higher Criticism of the Hexateuch*.

² Hamann, *Werke*, II., 390; Herder, *Vom Geist der Ebräischen Poesie*, I.; Caunter, *The Poetry of the Pent.*, I., 81; Budde, *Die biblische Urgeschichte*, 132 ff.; Lenormant, *The Beginnings of History*, 191-5.

³ Budde, *Die biblische Urgeschichte*, 506 ff.; Schultz, *O. T. Theol.*, II, 346 f.

⁴ Justi, *Nationalgesänge der Heb.*, II., 1-94; Renan, *Hist. Génér. des Langues Sémitiques*, 111 ff.; Diestel, *Segen Jacobs*; Meier, *Geschichte der Poet. Nationalliter.*, 109 ff.; Land, *Disp. de Carm. Jacobi*; Kohler, *Segen Jacobs*; Obbard, *The Prophecy of Jacob*; Zimmern, *Der Jakobssegel und der Tierkreis*, ZA, VII., 161-72.; Schultz, *O. T. Theol.*, II, 335-41.

⁵ Koester, *St Kr.* 1831, I.; Justi, *Nationalgesänge*, I.; Reuss, *Geschichte*, 201; Kittel, *History of the Hebrews*, I., 206 f.

⁶ Göthe, *Was stund auf den Tafeln des Bundes*, in *Zwei wichtige bisher unerörterte Fragen*; Sonntag, *Ueber die Eintheilung des Decalogs*; Zullig, *Ueber die Eintheilung des Decalogs*; Geffken, *Ueber den verschiedene Eintheilung des Decalogs*; Bertheau, *Die sieben Gruppen mos. Gesetze*; Meier, *Ueber den Decalog*; Otto, *Decalogische Untersuchungen*; Schutz, *Moses und die Zehnwort Gesetz des Pent.*; Datema, *De Decalog*; Lemme, *Die religionsgeschichtliche Bedeutung des Decalogs*; Dale, *On the Ten Commandments*; Meissner, *Der Decalog*.

- 6) The book of the Covenant, Ex. 21-23.¹
- 7) The speeches of Balaam, Num. 23-24.²
- 8) The blessing of Moses, Dt. 33.³
- 9) The song of Deborah, Judg. 5.⁴
- 10) Jotham's fable, Judg. 9: 7-15.⁵

2. Later Hebrew Traditions.⁶

- 1) The traditions in P, J and E.
- 2) The traditions in D.
- 3) The traditions in Judges.
- 4) The traditions in the Book of the Wars of Jehovah (Num. 21: 14).
- 5) The traditions in the Book of the Just (Josh. 10: 12).

3. Egyptian Sources.

Ebers, *Aegypten und die Bucher Mosis*; Hengstenberg, *Egypt and the Books of Moses*; Tomkins, *The Life and Times of Joseph*; Robinson, *The Pharaoh of the Exodus*, Kellogg, *Abraham, Joseph and Moses in Egypt*; Sayce, *The Higher Criticism and the Verdict of the Monuments*; RP, series 1 and 2; Ebers, *Durch Gosen zum Sinai*; Naville, *Pithom*; *Egyptology and the Bible*, essay in Schaff, *Through Bible Lands*; Toy, *Israel in Egypt*, *New World*, March 1893; Kellogg, *Egypticity of the Pent.*, *Pres. and Ref. Rev.* I., No. 4; Ebers, *Joseph*, in *Smith Bib. Dict.*²; Cook, *Exodus*, in *Bible Commentary*; Poole and W. R. Smith, *Contem. Rev.*, Sept. and Oct. 1887; Jastrow, *JBL*, XI., No. 1, 1892; Zimmern, *Journ. of Christian Lit.*, Feb. 1892. Trumbull, *Kadesh Barnea*; Naville, *Exodus*, in *Smith Bib. Dict.*

¹ W. R. Smith, *The O. T. in the Jewish Church*, 336-42; Naumann, *ZKWL*, IX., 551-71; Jülicher, *JPTTh*, VIII., 79-127, 272-315; Rothstein, *Das Bundesbuch und die religionsgeschichtliche Entwicklung Israels*; Baentsch, *Das Bundesbuch*; Driver, *Introduction*,² 33 f.; Briggs, *O. T. Stud.*, June 1883.

² Tholuck, *Vermischte Schriften*, I.; Hengstenberg, *Die Geschichte Bileams*; Reinke, *Beiträge*, IV.; Meier, *Geschichte der poet. Nationalliter.*, 352; Orelli, *O. T. Proph.*, 134-47. Cox, *Exp.*, V., 1833, 1-121, 120-44, 199-210, 245-58, 341-52, 410-25.

³ Hoffmann, *Comm. phil. Crit. in Mosis benedictionem*; Graf, *Der Segen Mosis erklärt*; Bodenheimer, *Der Segen Mosis*; Volck, *Der Segen Mosis*; Stade, *Geschichte I*, 150-72; Driver, *Deuteronomy*, 385-417.

⁴ Hollmann, *Commentarius philologico-criticus in Carmen Deborahae*; Böttcher, *Das Deborahlied als Bühnendichtung*; Réville, *Nouvelle Revue*, II.; Robbins, *Bib. Sac.*, 1855, 597-642; Meier, *Üebersetzung und Erklärung des Debora-Liedes*; Hilliger, *Das Debora-Lied übersetzt und erklärt*; Müller, *Königsberger Studien*, 1887; Davidson, *Exp.*, Jan. 1887, 38-55; Driver, *JQR*, 1889, 269; Vernes, *Le cantique de Débora*, *RÉJ*, XXIV., 1892, 52-67, 225-55; Cooke, *The History and Song of Deborah*; Niebuhr, *Versuch einer Reconstellation des Deborahliedes*; Moore, *Judges*, 127-73.

⁵ Winckler, *Altorientalische Forschungen*, 59 ff.; Smend, *Alttestamentliche Religionsgeschichte*, 66, n.; Moore, *Judges*, 244-50.

⁶ The references already given cover these subjects.

4. Interpretation of this Material.

- 1) Upon the supposition that it is an exactly literal account, contemporaneous with the events described, or the words uttered.¹
- 2) Upon the supposition that it is largely invention, the words being placed in the mouths of the speakers by a later writer, whose representations belong to his own time, rather than to those of the age of the speaker.²
- 3) Upon the supposition that the essential substance of the material, including utterances, comes from the date specified, the literary form belonging to a later period.

2. LIVING PROPHECY.³

1. Abraham.⁴
2. Isaac and Jacob.⁵
3. Joseph.⁶
4. The residence in Egypt.⁷
5. The exodus from Egypt.⁷
6. The giving of the law.⁷
7. The wandering in the wilderness.⁷
8. Moses.⁸
9. Joshua.
10. The conquest of Canaan.⁹
11. The anarchy in the time of the Judges.

¹ So scholars of the old school, *e. g.*, Hengstenberg, Green.

² So scholars of the Grafian school, *e.g.* Wellhausen, Kuenen.

³ In general, *cf.* Ewald, *Hist. of Israel*, I. and II.; Duncker, *Hist. of Antiquity*, I. and II.; Renan, *Hist. of the People of Israel*, I.; Reuss, *Die Geschichte der Heiligen Schriften*; Stade, *Geschichte des Volkes Israel*, I.; Kittel, *History of the Hebrews*, I.; Stanley, *History of the Jewish Church*; Winckler, *Geschichte Israels*, I.; Hanna and Norris, *The Patriarchs*; Wilberforce, *Heroes of Heb. History*; Kitto, *Daily Bible Illustrations*, I. and II.; Baring Gould, *Legends of O. T. Characters*; Geikie, *O. T. Characters*; and Introductions, Comms., and Bible Dicts. *in loc.*

⁴ Allen, *Abraham, his Life, Times, and Travels*; Deane, *Abraham, his Life and Times*; Dykes, *Abraham, the Friend of God*.

⁵ Dods, *Isaac, Jacob, and Joseph*.

⁶ *Cf.* *Bib. World*, Jan. 1896, p. 40, note 1.

⁷ *Cf.* references already given, also Schmidt, *Hebraica*, XI, 1 and 2.

⁸ Lowrie, *The Hebrew Lawgiver*, 2 vols.; Rawlinson, *Moses, his Life and Times*. Schmidt, *Bib. World*, Jan. 1896, 31-38, Feb., 105-19.

⁹ *Cf.* especially Moore, *Judges*.

3. EXPERIENCE PROPHECY.

1. The early stories.¹

- 1) The creation.
- 2) The trial and disobedience of man.
- 3) The beginnings of civilization.
- 4) The sons of God, and the daughters of men.
- 5) The deluge.
- 6) The confusion of tongues.
- 7) The dispersion of the nations.

2. The early institutions.

- 1) The Sabbath.²
- 2) Marriage.³
- 3) Sacrifice.⁴
- 4) Circumcision.⁵
- 5) Feasts.⁶
- 6) The Tabernacle.⁷

3. Songs and sermons of the past.⁸

- 1) The Song of Lamech.

¹ Harper, *Early Stories of Genesis*, *Bib. World*, Jan.-Dec., 1894; Lenormant, *Beginnings of Hist.*; Kalisch, Dillmann, and other Comms., *in loc.*

² *The Sabbath, Patriarchal, Mosaic, Christian* (*Exeter Hall Lectures*); Kampf, *Ueber die Bedeutung des Wort Sabbath im Pent.*, *Monatschr. f. Gesch. und Wiss. des Judenthums*, 1862, 144; Murphy, *Bib. Sac.*, 1872, 74 ff.; Schrader, *Y P Th*, 1875; Love, *Bib. Sac.*, 1879-81; Lotz, *Quaestiones de Hist. Sabbati*; Nichols, *Origin of Heb. Sabbath*, *O. T. Stud.*, Jan., Apr., 1891; Budde, *On J. E.*, *ZAW*, XI; Andrews, *History of the Sabbath*; Bacon, *The Sabbath Question*.

³ Selden, *Uxor Ebraica*; Frankel, *Grundlinien des mosaisch-talmudischen Ehe-rechts*; Loew, *Eherechtliche Studien*, in *Ben Chananja*, III.-V; Lichtschein, *Die Ehe nach talmudischer Auffassung*; Mielziner, *The Jewish Law of Marriage and Divorce*; Kalisch, *Leviticus*; Comms. on Gen. 2:24.

⁴ Collins and Cave, *Leviticus* (*Pulpit Comm.*); Conway, *Nineteenth Century*, May 1880; Kalisch, *Leviticus*; Fairbairn, *Typology*; Park, *Divine Inst. of Sac.*, *Bib. Sac.*, Jan. 1876; Cave, *Scriptural Doctrine of Sacrifice*; Oehler, *O. T. Theol.*, 261-320; W. R. Smith, *Relig. of the Semites*; Lectures VI.-XI.; Green, *Heb. Feasts*; Wellhausen, *Prolegomena*, chap. 2; Leighton, *The Jewish Altar*; Nordell, *O. T. Stud.* VIII., 257 ff.; Schultz, *O. T. Theol.*, II.

⁵ Kalisch, *Genesis*; W. R. Smith, *Relig. of the Semites*.

⁶ Wellhausen, *Prolegomena*; Green, *The Hebrew Feasts*; Bachmann, *Die Fest-gesetze des Pent.*

⁷ W. R. Smith, *The O. T. in the Jewish Church*, 232-4; Wellhausen, *Prolegomena*; Green, *Moses and the Prophets*; Bissell, *The Pentateuch*.

⁸ Cf. references already given.

- 2) The Song of the Exodus.
- 3) The Speeches of Balaam (in part).
- 4) The Song of Deborah.

4. DESCRIPTIVE PROPHECY.¹

1. The Story of the Exodus (?)
2. The Decalogue.
3. The Book of the Covenant.
4. The Sermons of Moses in Deuteronomy.
5. Jotham's fable.
6. Divine Messages to the Patriarchs, to Moses and Joshua, not predictive.
7. Divine Messages in the Times of the Judges.

5. PREDICTIVE PROPHECY.²

1. The endowment and destiny of man, Gen. 1: 26, 27.
2. The conflict of mankind with sin, Gen. 3: 14, 15.
3. The future relations of Shem, Ham and Japheth, Gen. 9: 26, 27.
4. Patriarchal Blessings :
 - 1) Of Abraham, Gen. 12: 1-3 ; 13: 14-18 ; 15: 1-8.
 - 2) Of Isaac, Gen. 27: 27-29.
 - 3) Of Jacob, Gen. 49: 8-12
5. Intimations of Israel's future :
 - 1) Given an inheritance, Dt. 32: 6-10.
 - 2) To be a priestly nation, Ex. 19: 3-6.
 - 3) To be a royal nation, Num. 24: 17-19.
6. Provision made for future efficiency:
 - 1) Through a priestly order, Num. 25: 12, 13.
 - 2) Through a prophetic order, Dt. 18: 16-19.
 - 3) Through a royal order, Dt. 17: 14-20.

6. THE PROPHET AND HIS WORK DURING THIS PERIOD,

as gathered from

1. The lives of men who did prophetic work, *e. g.*, Abraham, Moses.
2. The references to dreams (in the case of Jacob, Joseph, Pharaoh, etc.), vision (in the case of Abraham, Balaam, etc.), face to face communication (in the case of Moses), direct conversation.
3. The references to the utterances of the prophets, in the case of Moses and others.

¹ Cf. references already given.

² Schultz, *O. T. Theol.*, I; Kirkpatrick, *Doctrine of the Prophs.*; Orelli, *O. T. Prophecy*; Delitzsch, *Messianic Prophecy*; Elliott, *O. T. Prophecy*; and Comms. *in loc.*

4. The example of Moses as a statesman.

5. The ministerial work of Moses as an organizer and preacher.

7. SUMMARIES OF THE PERIOD;¹

1. Ideas concerning "Right living and Worship."

- 1) The standard of living is not high, deception being practiced without direct rebuke, by those nearest Jehovah. Cruelty, treachery, torture of enemies, destruction of women and children, lax morality were not condemned by public opinion. The strong man rules. But prophetism points out a life worthy of Jehovah, straight, pure, elevated, self-sacrificing, and formulates the "moral law" including the thought of intent or purpose, as well as of action.
- 2) Worship consisted largely in sacrifice, which might be offered in any place, by any person. The central sanctuary, the tabernacle, even after its establishment, is neglected. Prophetism is in entire harmony with the simple worship of the times; it has, indeed, not yet made a distinction between formal and informal worship, since everything is still informal.

2. Ideas concerning "God," "Supernatural beings."

The God of this period is "Jehovah," regarded by the masses as the God of Israel, just as Baal was the God of the Canaanites. This was monolatry, not monotheism. Prophetism presents the "Covenant God," who would keep his promises and deliver them; the "God of justice" who demands right living; these were the Mosaic ideas, which now began to influence the popular mind. The people and perhaps the most of their leaders still believe in the existence of other supernatural beings.

3. Ideas concerning "Man," "Sin" and "Death."

Man is above the animal world, its master, especially created by God. Man's heart is wicked; he is always doing evil; but God is above all, controlling all. Sin is

¹ The statements here given are understood to be the briefest possible sketch. Full statements will be found in the more important works, cited above on Prophecy, and on O. T. Theology.

everywhere, and is always punished. Death comes because of sin.

4. Ideas concerning "Deliverance."

Man, in the midst of sorrow and sin, looks for deliverance, Man thus expecting, and God promising, how far has the thought of "deliverance" worked itself out? (1) In the conflict of man with sin, man will ultimately gain the victory; this is coming through Noah, Shem, Abraham, Isaac. Jacob, Judah; it is to be achieved in the land of Canaan, and through a chosen nation. (2) This nation shall be royal, priestly and prophetic, and the work will be accomplished through certain established means, viz., an order of kings, an order of prophets, an order of priests.